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Two points made by Dr. Aronovici are of particular interest to anthropologists: the assertion that in racial assimilation the higher classes of the respective races intermarry more readily than do the lower—owing, we may surmise, to the sharing of a common culture and a common language by the higher classes, whereas the lower have no such common basis of understanding. The other point is the assertion that racial differentiation in a given national group means mental stimulus.

As to the latter it seems to me that the author has not established his point. He gives as instances the racial differentiation of the British Isles, particularly that of England. But is this true of the majority of the great civilizations—of the Egyptians, the Hebrews, the Greeks, and the Romans? He himself refers to the cultural enrichment which those civilizations received from outside sources; but this can scarcely be taken as supporting his argument. Nor, for that matter, have we ever had in history such extremes of racial differences as have been thrown haphazard into the American melting pot.

After all, is it not a question of cultural diffusion? This is sometimes more easily effected from a distance than when the people are living side by side. The author makes the point, however, that when living side by side they have all the better opportunities for a culture borrowing and mutual enrichment. Therein lies the great opportunity of American civilization if it but recognize these opportunities and cultivate a receptive attitude that will utilize them. Some of this utilization of aboriginal culture we are now witnessing.

WILSON D. WALLIS

NORTH AMERICA

Handbook of Aboriginal American Antiquities. Part I, The Lithic Industries. W. H. HOLMES. Bulletin 60, Bureau of American Ethnology, xvii + 380 pp. Washington, 1919.

This is the third in the series of Handbooks projected by the Bureau of American Ethnology. In order of their appearance, these are: *Handbook of American Indians North of Mexico* (Bulletin 30); *Handbook of American Indian Languages* (Bulletin 40), Part I of which has been published; and the work represented by the present volume. No living author is better informed on the subject of aboriginal American antiquities than William H. Holmes, who has the added advantage of being at once master of the philosophic and the systematic method of presentation.

In dealing with archaeology, the sources of information are com-

prised under two heads: Intentional records and fortuitous records. Intentional records include: pictorial, monumental, quipu and wampum, oral, and written. Fortuitous records are the products in general of human handicraft, to which no mnemonic significance has ever been attached; the non-material results of human activity as embodied in beliefs, customs, music, philosophy, etc.; unpremeditated memories which accrue to each generation and are in part transmitted adventitiously, etc.

All that archaeology gathers from a wide field of research is contributed to the volume of written history. It is not only the "retriever of that which was treasured and lost, but equally the revealer of vast resources of history, of which no man had previously taken heed."

In the sense that what archaeology retrieves and reveals at once becomes a part of history, the author believes the terms "prehistory," "prehistoric period," and "prehistoric archeology" should not be employed without first fully setting forth their particular application. Concrete examples are cited to illustrate the relation of history and so-called prehistory and to show that archaeology is not limited to antiquity. In point of fact, the true prehistoric never ends, the archaeologist having before him an unlimited future and behind him an inexhaustible past.

Numerous and dangerous are the sources of misinformation, such for example are the "misinterpretations and errors embodied in four centuries of literature" pertaining to the New World. Reference is made to a number of popular archaeologic fallacies, which long resisted the progress of scientific research.

The Old World is accepted as the place of origin of mankind. It is inconceivable that the New World with its homogeneous physical type and imperfectly developed culture should have peopled the Old World with at least three racial types comprising the bulk of the world's population and progress.

Among the possible gateways from the Old World to the New, no other can compare with Bering Strait. The distance from land to land is only 40 miles and during part of the year even this is completely bridged by ice.

The work is written on the assumption that aboriginal American culture does not antedate the neolithic and that artifacts, which are palaeolithic in form are not chronologically separable. If palaeolithic man did not exist in the New World, then claims for Tertiary man in the auriferous gravels of California, South America, etc., must go by the board. The author admits, however, that "men have dwelt in the Dela-

ware valley as elsewhere in America" for thousands of years, possibly as far back as the closing stages of the glacial period in the northern United States; but he does not believe the evidence thus far furnished as proof of the glacial or immediately postglacial occupancy to be conclusive.

A chapter is devoted to culture characterization areas. Keeping in view the archaeological rather than the ethnological evidence, twenty-two areas are recognized; eleven of these are north of Mexico: (1) The North Atlantic area; (2) the Georgia-Florida area; (3) the Middle and lower Mississippi Valley area; (4) the Upper Mississippi and Great Lakes area; (5) the Great Plains and Rocky Mountains area; (6) the Arid area; (7) the California area; (8) the Columbia-Fraser area; (9) the Northwest Coast area; (10) the Arctic Coast area; (11) the Great Northern-Interior area. For Middle and South America the areas are: (12) North Mexican; (13) Middle Mexican; (14) South Mexican; (15) Maya-Quiché; (16) Central American-Isthmian; (17) North Andean-Pacific; (18) Middle Andean-Pacific; (19) South Andean-Pacific; (20) Amazon Delta; (21) Primitive South America; (22) West Indian or Antillean. The areas are mapped; but the numbers xx and xxi should be transposed in figure 42 if the map is to coincide with the text; or else the subheading on page 141 should be number 21, and that on page 142 should be number 20; likewise the numbers 20 and 21 on page 97 should be transposed.

The first step in the consideration of antiquities is their classification. Of the available methods the author recommends classification by: (1) Geographic areas; (2) Culture areas; (3) Peoples; (4) Sequence; (5) Kind; (6) Materials; (7) Activities; (8) Culture steps; (9) Function or use.

The acquirement and utilization of materials is given exhaustive treatment, particularly mineral substances: "Stone in its various forms—useful, semiprecious, and precious; clay, salt, sulphur, alum, asphaltum, and pigments; gold, silver, copper, tin, quicksilver, meteoric iron, and iron ore, the latter treated and employed always as stone."

The more important quarry and mine sites are discussed at length: Quartzite Boulder Quarries, District of Columbia; Flint Ridge and Warsaw Quarries, Ohio; Mill Creek Quarries, Illinois; Flint Quarries, Crescent, Missouri; Novaculite Quarries, Arkansas; Chert Quarries of the Great Plains; Quartzite Quarries, Wyoming; Obsidian Mines in the United States and Mexico; Red Pipestone Quarry, Minnesota; Hematite Ore and Paint Mine, Missouri; Steatite Quarries, Mica Mines; Turquoise Mines, Quarries of Building Stone.

In the final chapters there is an illuminating account of the stone-shaping arts; the various processes of fracture, crumbling, abrading, incising, and piercing. The volume is made doubly attractive by numerous and well-chosen illustrations. The author is to be congratulated on having completed so auspiciously the first volume of the *Handbook of American Antiquities*.

GEORGE GRANT MACCURDY

A Prehistoric Iroquoian Site. A. C. PARKER. Researches and Transactions of the New York State Archaeological Association, Morgan Chapter, vol. I, no. 1. Rochester, New York. 1918.

A Contact Period Seneca Site. A. C. PARKER. *Ibid.*, vol. I, no. 2. Rochester, New York. 1919.

Ever since the veterans of Sullivan's army, who had stormed and burned the native villages in the Iroquois country in 1789, returned to take up their land grants in central and western New York, the attractive relics of the Iroquois have been a prey to the curio seeker. Site after site of incalculable importance to science has been ruined by the clumsy spades of untrained, unobservant diggers, so that today, one hundred thirty years later, the greater number of Iroquoian graveyards are completely looted, the bones of the dead lie scattered on the surface, and the specimens of native manufacture taken from them have been sold or given broadcast half-way around the world.

The task of gathering up the scanty crumbs of data from any given site, as the writer knows from his own field experience, is an onerous one, and it is particularly gratifying to receive from the pen of the man who best knows the Iroquois and their archaeology, the two pamphlets named above, fragmentary though their contents must needs be.

The first booklet concerns a well-known prehistoric Seneca fort on the Reed farm at Richmond Mills, Ontario county, New York, not far from the outlet of Hemlock lake. The site itself, as is usual with Iroquois sites of the period under discussion, occupies a high sandy knoll between two deep ravines, thus being easily fortified against incursions by the Algonkian tribes, whose remains dot the nearby fields. It covers an area of five acres, and, judging by its extensive ash-beds and sidehill refuse dumps, was long and intensively occupied. The cemetery lies across a ravine, but as usual no objects occur with the dead.

In the ash and refuse heaps, however, quantities of pottery sherds, bone and antler utensils; chipped, rough, and polished stone implements occur. Some five effigy pipes, as well as others in terra-cotta and in